

# ZION'S HERALD AND WESLEYAN JOURNAL.

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FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, SEPTEMBER 11, 1850.

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## LETTER FROM OHIO.

Fertility of the Country—Value of the Ohio—Slavery—Organic Remains—Pewee Church—Convent.

Cincinnati, Aug. 24, 1850.

DEAR BRO. STEVENS:—I have supposed that your readers are pleased to hear from the West, of its character, customs, productions, &c., and so in my imperfect way I have continued to write what I have seen and heard and felt. And so I will continue while it pleases them and thine to receive what I write.

I have just returned from a little trip into the country, lying to the East and Northeast of the city, and I am the more delighted with this country as my opportunities of visiting and viewing it increase. It is indeed a land of plenty, flowing with milk and honey. The valley of the Ohio is surpassingly lovely and fertile. Between high cliffs the river rolls its silver tide, here now more than one hundred rods wide, and bearing on its bosom steamboats innumerable, freighted with the produce of its shores. The bluffs at times come down precipitously to the river's edge, and then again break away, and at the distance of from one to five miles deep, the low rich bottoms skirt the river; annually overflowed by the high waters of the river, and, like the lands of Egypt, annually receiving its tribute of mud and loam. Above, the bluffs are filled with iron and coal in quantities inexhaustible; but at this point, no coal or iron is found; but still they are rich in the relics of the past, a storehouse for the geologist. They are composed of blue limestone and marl, and are exceedingly rich in the remains of an extinct race of animals, called *Trilobites*. These are of great size and perfection of preservation. Also, beautiful specimens of *Crinoides*, or stone lilies, are found; many species of molluscs are also found; the *Leptæna sericea*, *Cypæcardia*, *Orthis striatula*, &c.; also, the *Spizella lutea* and others, all marking this as the same as the older Silurian formation.

Back from the river the country spreads away, high rolling, and traversed by numerous rapid streams. This is the great corn country, especially along the streams, while the highest hills can be crowned with vineyards and orchards. The great wheat country lies to the North and West, spreading far away to the foot of the white-capped mountains that curtain the West, beyond which the sun sinks to his ocean couch. The vast and magnificent prairies are adapted to the growth of wheat, and are yearly waving with this golden harvest. The vine is largely cultivated in this valley; hundreds of acres are now devoted to the production of this crop, in the vicinity of the city, covering the hillsides to their very tops. The plants are usually planted in rows about four feet apart, and trained upon rough stakes six or seven feet high. They are trimmed to prevent their running, while it increases their lateral growth; the vines are thus easily cultivated, and the fruit easily gathered; it is said to be a very profitable crop. At the distance of about twenty miles from the city, I had the pleasure of visiting the finest peach orchard I ever saw. Here were more than one hundred acres exclusively devoted to the production of this delicious fruit. There were about 15,000 trees, about 12,000 of which were set out three years ago last spring, and now loaded with fruit; the remainder are of younger growth. It is owned by a gentleman by the name of Davis, formerly a resident of Eastern Penn. He told me that he should send to market this year, 15,000 bushels of peaches, for which he would receive \$20,000! The expense of his farm and trees, &c., was about \$10,000, so that the first crops will more than indemnify him for all expense. What farmer has done as much? He is now sending two hundred bushels per day to the city, for which he receives from \$1.00 to \$1.25 per bushel. Earlier and later kinds of this fruit are worth more. Few markets of our country can vie with that of Cincinnati. Our own climate, of the isothermal latitude of Constantinople and Smyrna, pours out here in prodigious profusion her varied products, while salmon from the rivers of Maine, and bass from the lakes, travel, incased in ice, to our tables. Each steamer puffing up to our wharves, comes freighted with the tropic fruits of the balmy South. Deer and wild fowl leave their sylvan haunts to satiate the epicurean tastes of our people. Our cattle graze on a thousand hills, our hogs are fed at a thousand stills, our wheat is ground at a thousand mills, while we are free from a thousand ills that curse with a load of death the fairest lands of the old world.

You will perceive that Hamilton has again commenced the discussion of the pewed church question, occupying nearly two columns in our Advocate, with labored arguments and some sophistry to prove his old position, that the method of free seats is the divinely ordained or sanctioned method, and a review of Union's weak reply, as he thinks, and to be continued. Now there are a few facts to be remembered; first, the temple had no seats; second, God never instituted the synagogue worship. Christ preached or taught in the synagogue because his mission was first to the Jew. But the Christians did not worship in Jewish synagogues, nor did Jesus usually teach his followers there, but in the groves and in the private dwellings of his disciples. Nor was there any sacredness attached to these places of worship. While the first house erected solely for worship by the Christians of which we have any account, was divided into three parts, after the manner of the temple, and that not till the year 202 (see Neander's Church History, vol. 1, page 288, and eighty text and references). But, reader, let me give you a sample of our good brother's logic! 1st. "God required of his people and church the duty of public worship." 2d. A certain order and mode of worship had been established, though not directly by God, yet under the direction of wise and inspired teachers, to which mode Christ had complied in his teaching; this form includes free seats.

3d. "These services and this order of the public congregation were either according to the will of God, and approved by him, or they were contrary to his will and offensive to him, for God could not be indifferent in the case." (that is, God looked at the position of the body and not at the heart.)

4th. "If Union asserts that this order was contrary to the will of God, he must charge, by consequence, Christ and his apostles with rebellion against the divine will." "If Union admits that they were in accordance with the will of God and approved by him, then he yields all we contend for." Wonderful! Reader, see my logic. Premise first, as above; premise second, a certain form of worship has been established by wise and holy men; sanctioned by the father of our church, (for even the chapel of Wesley in London had been partly pewed

from the first,) and by the great Head of the church, in his manifested presence in the conversion of souls and the sanctification of his church; and this form includes pews. Premise third, as above, then fourth.

If Hamilton asserts that this order is contrary to the will of God, he must charge by consequence, God and his people with rebellion against the divine will. If he admits that it is in accordance with his will and approved by him, then he yields all we contend for; and we, and you, my New England brethren, are not sinners about all men. Reader, go buy a work on logic, for surely it is the *Scientia Scientiarum*.

I wish to call the attention of our people East, to one other item of this week's Advocate. It is a series of resolutions adopted at one of the Quarterly Conferences of the Ohio Conference. I quote only one. Resolved, third, That we will not willingly receive a circuit preacher, or Presiding Elder, who is in favor of, or will in any way countenance pews or piousness sitting in our churches! Look at this, who is in favor of pews. Must our clergy give up their own mind to the judgment of others, in order to be acceptable to our church? What form of rebellion is this against our glorious itinerancy; what spirit of insurrection against the sanctity of the freedom of thought and the liberty of conscience. Though his heart-strings be swept by an invisible hand, though his lips be clothed with a seraph's fire, though his thoughts are redolent of heaven, perfumed with the incense of a Saviour's blood, yet if he be in favor of preaching the unsearchable riches of Christ to perishing souls in pewed churches, he is as nothing. It is this spirit which exists in a small portion of the West, which I wish our Eastern brethren to understand, that they may be prepared to act when the question shall come up at our next General Conference.

I am yours truly, E. S. LIPPITT.

For the Herald and Journal.

## LETTER FROM THE MOUNTAINS.

Canaan Mountains, Aug. 26, 1850.

BRO. STEVENS:—Byron wrote, "High mountains are a feeling." We would not have one of your readers think that these are the highest mountains in Maine, or that they will bear any comparison with the highest peak of the Himalah Mountains, which is five miles above the level of the sea; but overlooking, as these mountains do, the Penobscot Bay, a part of the river, and a part of the ocean, we certainly have presented to the eye a scene of peculiar beauty and loveliness. At the base of this mountain, on whose top we now sit, lies Camden Harbor Village, which is one of the prettiest villages in this State; before you Penobscot Bay, with many islands slumbering on its bosom, while the trees along the shore come down to the water's edge and bow gently to the bay, which sends back from its glassy features a responsive smile. Here and there, all over its surface, you see vessels and boats, with their white wings speeding over the smooth waters like things of life. As these mountains are first seen in the distance by the returning mariner, they must awaken thoughts of "home, and friends, and native clime," which must often produce strong emotions, as associations from the past through the chamber of imagery in the depths of the soul. These vessels and boats remind us of much in human life. They are of all sizes and are going in all directions, having a variety of objects far exceeding their own numbers, and all of them freighted with immortal spirits bound to the great ocean of eternity. Few of these persons properly realize that they are "walking the solemn shore of that vast ocean they must sail so soon."

Who can stand on the mountain's summit and look far away upon the ocean, without feelings which he cannot express, and yet cannot conceal. GREAT CREATOR! this ocean is the work of thine own hand, and is a beautiful emblem of thy infinity and thy eternity! And thou, old man! how many strange scenes hast thou witnessed, and yet thou art the same; forever lashing innumerable shores with thy rushing waves, and making one universal, grand and awful anthem by thy roaring billows! Often have we looked out upon thy magnificence, and felt our mind expanding and our heart enlarging from the influence of the scene before us. And as we have seen a rock far out in the ocean lifting its head above the maddening waves, we have thought of the throne of God amidst the ocean of eternity. Yes, that old rock is a noble object. The waves have rushed past it, and there it stands, bidding defiance to all the war of the elements; the waves of the future will rush past it, and there it will stand, until "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Across the bay you see "Blue Hill" and Mount Desert Hills, the native place of Davis W. Clark, D. D., of New York city. The principal islands in the bay are Deer Isle, Vinalhaven, and Isle Borough. Several lighthouses are seen from this position. One on Negro Island, near this village, one now building just below the River village, and Owshead, Whitehead, and Monhegan lights. Steamboats pass here daily in their trips between Boston, Portland and Bangor, touching at Rockland, Camden, Belfast, Searsport, Bucksport, Frankfort and Hampden.

A Panorama of the Kennebec River to the city of Gardiner, is now being exhibited in this State, and is said to be highly satisfactory. It has been executed by Bartholomew, and is to be continued to Moose Head Lake, about 200 miles from the mouth of that river. The lake is 32 miles long, according to the map which lies before us. Without any invidious comparisons, or any disparagement to the noble Kennebec, whose beautiful scenery "won our heart in our younger years," we would state that it is the opinion of good judges, who have frequently been in both rivers, that the Penobscot bay and river present the best scenery for a panoramic representation that can be found in Maine. The Penobscot rises near the Western boundary of the State, runs East, North of Moose Head Lake, through lakes Chesuncook, Pemadumcook, &c., with Mt. Katahdin, which is one mile high, on the left; receiving the waters of the Eastern Branch, Matamoras, Piscataquis, and many other tributary streams; it flows South into the Penobscot bay, and is 260 miles long. We hope some competent artist will come this way to "muse awhile," and then transfer this beautiful scenery to canvas; and we have no doubt but the inhabitants of this valley, and others among "the rest of mankind," would pay him well for his labor. The good Kennebecers will bear with us in our boasting, as about all this river lies within the bounds of East Maine Conference, and its valley is the strong hold of our beloved Methodism. The sessions of our Conference will generally be

held in places on the shores of this bay and river; the Conference Seminary stands on the Eastern bank of the river, on one of the prettiest hills the sun ever smiled upon; and it will have a conspicuous place in the forthcoming representation. These, and other circumstances, will make this a centre of influence in the future in all probability.

During the last war with England, cannon were placed on the top of this mountain, so that if the English attempted to enter the harbor, their welcome might be "lead rain and iron hail." We like that phrase—last war with England—and pray that it may ever be spoken of as the last war with the mother country. Report says that a Yankee once rode a bear down the side of this mountain, without saddle or bridle, of course, and succeeded in killing him at the base. This fellow must have been regularly descended from Jehu, and was certainly much more of a horseman, or rather bearman. Wonderful times in the days of our fathers, if all stories are true! In speaking of Yankee enterprise on this river, Bro. Atwood, from Philadelphia, playfully remarked, "that the inhabitants of Maine had accomplished wonders, while their principal articles of export were ice and sawdust." They have been nursed on their rugged hills, have drank from her flowing streams, inhaled her mountain air, and gazed upon her expanded skies, until they can laugh at impossibilities.

As you turn your eye Westward, you behold a beautiful landscape with hills and mountains. There is an interesting variety of scenery which brings peace to your heart, and makes you forget for a moment the sorrows of human life. We never think of, or look upon a noble river, without repeating the sentiment of Bryant in his "Green River,"

"I could wish that fate had left me free,  
To wander these silent haunts with thee."

As ever, E. A. HELMERSHAUSEN.

For the Herald and Journal.

## MISSIONARY COLLECTIONS.

BRO. STEVENS:—The interest in the cause of Missions increases among us, and we ought to thank the Lord, and take courage.

Our income in the Providence Conference was greater the past year than ever before, and it would be honorable for the Conference, for each preacher and member, to resolve that there shall be no falling off; but moved by the law of progress, go forward and abound in this Christian duty, as the Lord hath prospered us.

It is very desirable that all our members should obtain and preserve the Annual Report of our Conference Miss. Society, and compare the collections of the different stations with each other, and the amount raised by each charge from year to year, and see whether there is sufficient evidence that the influence of preachers occasions the "ebb and flow" which has been observed in some places. Those who observe these operations, will perceive that Fall River bears the flag staff again this year, to the tune of three hundred and seventy dollars. Provincetown, Center St., and Providence, Chesnut St., have put their hands nobly to the work; and as Fall River has sent out a colony this year, and thereby may have crippled her energies, we shall look with some interest to see who will wrest the palm from her.

While we designate with pleasure those who send the largest sums, we do not overlook the smaller societies; and upon a comparison, we may possibly find, that some of them gave more in proportion to their membership, than those who gave of their abundance. After all, we must confess that there are some who are far behind the times, and it is feared they have not made themselves acquainted with, either the missionary field or our gracious success. It would be well for the preachers in such places to take special pains to circulate the "Missionary Advocate" among them; yes, every preacher should feel a deep interest in scattering this excellent publication throughout his field of labor.

One of the daughters had been teasing her mother for years to set her a better example, and to go ahead in raising missionary supplies; but the mother has had so many important stations to provide for, she has felt herself obliged to levy her annual contributions upon her daughters for a supply of effective laborers, and having domesticated her interests, she came forward the past year and took her proper place among her daughters, and has for once given them a praiseworthy example.

It is reported as a fact, that the collections of the N. E. Conf. the past year exceeded those of our Western and Middle States. A denomination in these days need not look for much success that has not a respectable literature of its own, and does not use efficient means to spread it among the people. The time has been when books had very little to do in influencing and moulding the public mind; but in this age, books exert a mighty influence, in connection with the living voice, in forming the characters of the people.

Although the Methodists as a denomination are often said to be rather illiterate, having only an inferior and limited literature among them, yet we think, that although they may not have contributed so much to general literature as some others, they have a literature as a Christian sect, that is not surpassed by that of any other. There has always been considerable attention given to this matter, since we were known to exist to any considerable extent as a religious body. The far-seeing and judicious Wesley, at an early period of our history, made this a prominent object of attention. He published several religious works abridged by himself in adaptation to what he considered the wants of the people; besides a large number of his own composition, and a religious periodical, which is said to be the oldest of the kind published in the world.

Our literature has been increasing by degrees until it has attained to such a high point of perfection, that we need not go out of our own church to supply our wants in this respect. We can find no better critical commentary than Clarke's, and no better practical one than Benson's, in the whole compass of this department of religious literature. There can be no abler body of divinity found than Watson's Institutes. Where can there be better sermons found than those of Wesley and Watson? In regard to the sermons of the latter, I once heard a distinguished divine of another denomination say, he regarded them as second to none in the English language, with the exception perhaps of Robert Hall's. There are no works in controversial theology abler than Fletcher's Checks and Elliott's Delineation of Romanism. Of Fletcher, it has truly been said, "the amiable spirit in which he wrote may serve as a model for all future controversialists. His reasoning is acute and clear, and he was a master of the subject in all its bearings." The latter, "is

tested, we have no alternative but to take the brother's bare word for it. Where is the brother who would feel easy in such a position? And yet we have passed over a number of cases of this kind in times past.

Let us look at this subject in its proper light. There are many ways by which mistakes may occur. Money may be sent by mail, and purchased, as rogues have been found in post offices. There is such a rush of letters daily at the Book Room, one might be misled, or lost, or not sufficiently definite to enable them to make the proper entry, and of course include them in the "Sundry Receipts" which are given at the close of the "Recapitulation," page 19. Here we find \$2,411.94 for which no Conference received credit.

Having said thus much, we would advise each brother concerned to compare our Minutes with the New York Report, and find the solution, so that if inquired of at the next Conference, he may give the needed explanation. Let some should not have the Report (which every preacher ought to possess) we give the items which need an explanation, stating them as contained in the Minutes, as money sent to New York, and the credit given there.

Min. New York, sent to New York,	60 00	\$128 75	Lev.
Rep. Feb. Rec'd by O. L. Gillet, Jr.,	60 00	120 00	6 75
Apr. " " " " " " " "	60 00	120 00	6 75
Min. New York Landing sent	60 00	120 00	6 75
Rep. Aug. S. S. Jav. Miss. Soc., Norwich,	60 00	120 00	6 75
Oct. " " " " " " " "	60 00	120 00	6 75
Min. New York City, East Chelsea,	60 00	120 00	6 75
Rep. by J. Fuller, Jr.,	60 00	120 00	6 75
Min. New York, sent to New York,	60 00	120 00	6 75
Rep. by Rev. M. P. Alderman,	60 00	120 00	6 75

The Minutes give the following sums, as sent to New York, for which there is no credit given in the report:—Haddam Neck, \$5.50. Marlborough, 8.00. East Greenwich, 12.00. Cohasset, 7.75.

Now it is probable that some of the above were not definitely directed, or by the oversight of the clerk, the money was entered among the "Sundry Receipts," and as *giving* is lawful, we may suppose that persons concerned may have acted upon the principle by which some of our stewards have made out their preacher's certificate to Conference—that they have paid him so much—when they have paid only a part, and intend to pay the balance afterwards. Such certificate is so near a falsehood, that it would hardly pay the cost to attempt to split the hair.

Our Conference meets in April, and that month closes the Annual Report at New York, and a person might sincerely intend to send immediately to New York, and so reported it as sent; but by some means it might not have arrived during the month, and in such case it will appear in the next Report. If this is a true guess, we will venture one more, that no brother will be thus caught napping a second time.

If it were not assuming too much, we would advise every preacher to see all the money enclosed that is sent from his charge, because he is to report it as sent, and he cannot safely report a fact, upon the bare word of another, as all are liable to mistake.

I was once in the office of a celebrated lawyer, when he handed a package to an express man, saying, tell Mr. — that I send him so much money. The man replied, "I will tell him that you say so." "What do you think I would tell you that was not the truth," said the man of the law, with some emotion. "I can tell him nothing more than I know," was the firm reply. For a little while matters looked rather equally, for the package was carefully sealed, and marked, and he was in a hurry. After a pause, he said, you shall see for yourself, breaking the seal, and counting the contents—when lo! it fell short, and he seemed astonished that, after he had been so careful, he should have made such a mistake. When lawyers thus blunder, need we wonder if other men mistake! When money is sent, the preacher should be careful to see that it is acknowledged, and if it is not within a reasonable time, he should write to the Treasurer, and know if it had been received. Unless we can by some means exhibit our accounts in greater harmony, we had better send no funds to New York in the interval of Conference.

New Bedford, Aug. 26.

\* On the last page of our Minutes the Annual Collection of \$75.00 is omitted.

For the Herald and Journal.

## METHODIST LITERATURE.

There has been much written and said on the importance of a national literature, and certainly it is important that a denomination have its own literature, and not be dependent on that of others. A denomination in these days need not look for much success that has not a respectable literature of its own, and does not use efficient means to spread it among the people. The time has been when books had very little to do in influencing and moulding the public mind; but in this age, books exert a mighty influence, in connection with the living voice, in forming the characters of the people.

Although the Methodists as a denomination are often said to be rather illiterate, having only an inferior and limited literature among them, yet we think, that although they may not have contributed so much to general literature as some others, they have a literature as a Christian sect, that is not surpassed by that of any other. There has always been considerable attention given to this matter, since we were known to exist to any considerable extent as a religious body. The far-seeing and judicious Wesley, at an early period of our history, made this a prominent object of attention. He published several religious works abridged by himself in adaptation to what he considered the wants of the people; besides a large number of his own composition, and a religious periodical, which is said to be the oldest of the kind published in the world.

Our literature has been increasing by degrees until it has attained to such a high point of perfection, that we need not go out of our own church to supply our wants in this respect. We can find no better critical commentary than Clarke's, and no better practical one than Benson's, in the whole compass of this department of religious literature. There can be no abler body of divinity found than Watson's Institutes. Where can there be better sermons found than those of Wesley and Watson? In regard to the sermons of the latter, I once heard a distinguished divine of another denomination say, he regarded them as second to none in the English language, with the exception perhaps of Robert Hall's. There are no works in controversial theology abler than Fletcher's Checks and Elliott's Delineation of Romanism. Of Fletcher, it has truly been said, "the amiable spirit in which he wrote may serve as a model for all future controversialists. His reasoning is acute and clear, and he was a master of the subject in all its bearings." The latter, "is

the most comprehensive treatise against Popery extant—a treasury of materials ready prepared for future controversialists. We know of no work like it in the language; it is a complete thesaurus of the subjects included in the controversy."

In biographical literature we are not deficient. We have the lives of Wesley, Carosso, Bramwell, Mrs. Fletcher, and a vast number of others, which have been blessed to the conversion and spiritual improvement of thousands. Of the popularity of the Memoir of Carosso, the sale of fifty thousand copies in this country alone, within a few years, is sufficient proof. Our Sunday School literature, in point of intrinsic value, variety and extent, is highly respectable.

We should not forget our hymns, which certainly form a prominent and important part of our literature. Our new Hymn Book, we think, stands unrivalled by any other in the language. We find here hymns written by Charles Wesley, "the poet of Methodism," which we are not afraid to compare with those of any other sacred poet uninspired.

As to periodical literature among us, the Methodist Quarterly Review takes its place among the first quarterlies in our country. The Ladies' Repository is an able periodical, visiting the families of thousands monthly, with its rich and varied contents. There is a large number of ably conducted newspapers, that are doing a great and good work.

As to the spread of our literature, there has been considerable done, but I think there might have been more. Preachers have not taken sufficient pains to see that their respective societies were supplied with books. Every minister should make it an important part of his work to call the attention of his people to purchasing our books and reading them, that they may be intelligent, as well as experienced Christians. In this way he may do much good. When he influences a member of his church or congregation to buy and read Wesley's Sermons, the Memoir of Carosso, or some others of our valuable works, those books may be speaking silently to the mind and heart, when he is absent and little thinking of it.

We have a great work to do as a denomination in spreading our literature more extensively among the people. Other sects are alive to this subject. If this work is done as it ought to be, it must be done mostly through the influence and efforts of our ministers.

JOHN MOORE.

Kennebunk, Me., Sept., 1850.

For the Herald and Journal.

## BIBLICAL INSTITUTE AND MAINE CONFERENCES.

DEAR BRO. STEVENS:—Inquiry having been made of me in several instances in reference to the action of the Maine Conference at its late session in regard to the Biblical Institute, I have thought it advisable to give you a brief account of it for publication in the Herald. But before proceeding to state this action, permit me to say that the Maine Conference must be reckoned as one of the pioneer Conferences in the enterprise of building up a theological institution in our church. Before the enterprise at Newbury was abandoned, the Maine Conference appointed Trustees for that school, and some of its leading members were deeply interested in it. At the Conference at Portland, 1845, the following resolution was adopted:—

Resolved, That we recommend the appointment of an efficient agent as soon as next year, to raise the sum of \$15,000 for educational purposes within the bounds of this Conference. The sums so raised to be equally divided between the Wesleyan Seminary, the Wesleyan University and the Biblical Institute.

Thus it appears that at that time, five years ago, the brethren regarded the Biblical Institute as of equal importance with their Conference Seminary and the university. And at that very Conference about \$1,500 were subscribed by the preachers, for which they gave their notes payable to the Trustees of the Newbury Biblical Institute, as they were then the only corporate body. This certainly demonstrates the deep interest the brethren took in this enterprise even five years ago.

About this time the property of the Wesleyan University and of the Maine Wesleyan Seminary at Readfield, was much embarrassed with debts. The Maine brethren thought it best, for the time being, to use all their ability to save the university and their own seminary. They have raised nearly \$5,000 for the university, and the seminary has been rebuilt, and if we are rightly informed, is now out of debt and is highly prosperous. At the last session, the members of the Conference generally felt that it was now time to engage again in behalf of the Biblical Institute. The following are extracts from a report presented by a committee appointed a year previously to inquire into the state and prospects of the institute. The committee remark:—

"That many among us have felt the need of a more thorough preparation for the great work to which we have been called. We have regretted that no better facilities for obtaining a theological education have been afforded to those who enter the itinerant ranks. Some have sought to supply by painful efforts their early deficiencies, and too many have sunk beneath the double burden of the pastor and the student."

To furnish the candidate for the ministry with the proper facilities for securing a good knowledge of theology, to give the right direction to his efforts for mental improvement and to furnish suitable discipline to his powers, is the object of the Biblical Institute. This institution has been in operation for three years, with an increasing number of students, a large proportion of whom are from this State. It has been gaining more and more the confidence of Methodists of New England."

After speaking of the anniversary exercises, the committee conclude by saying, that a tone of deep piety appeared in all the exercises; teachers and scholars evidently felt that it was no mere struggle for intellectual excellence, but a solemn preparation for the most important of all employments, to be ministers of the Lord Jesus Christ. Upon reading the report the following resolutions were adopted, no one opposing:—

1. Resolved, That the Maine Annual Conference has always been in favor of an educated ministry, which is manifest from the patronage that has been given to our institutions of learning, by which instrumentality so many of our number have been raised to the most important posts of usefulness in this and in other Conferences.

2. Resolved, That we look with favor upon the Biblical Institute, at Concord, N. H., and we will lend our influence in its support so far

as we can consistently with our previous obligations to other institutions of learning.

Upon the passage of these resolutions a committee was appointed to nominate Trustees and Visitors. The following brethren were nominated and duly elected:—

### TRUSTEES.

Rev. Moses Hill, Winthrop.  
" George Webber, Readfield.  
" Stephen Allen, Farmington.  
" Stephen M. Vail, Concord, N. H.  
" Wm. F. Farrington, Bath.  
Elihu Clark, M. D., Portland.  
Reuben B. Dunn, Esq., Waterville.

### VISITORS.

Rev. J. H. Jenne, Gorham.  
" H. P. Torrey, Kent's Hill.  
" C. C. Cone, Saco.  
" H. M. Blake, Biddeford.

We are now encouraged to say that the Maine Conference will do her part with the other New England Conferences in sustaining and endowing the Biblical Institute.

The past year has been one of great prosperity for the institute. Eight Annual Conferences now not only approve of our object, but are pledged to our interests. Fifty-six Trustees and nearly as many more Visitors, who are among the best and most enlightened men of our Zion, have been appointed by these Conferences. There has been a great improvement in the buildings and grounds of the institution. There has been also a very great improvement in the number, the order and the literary character of the students. Though the Conferences have taken away several of our best men, yet others have come to take their places, and our finances have gone along so favorably that we expect to pay all our expenses and have something left for another year. "This is the Lord's doing; it is marvellous in our eyes."

Before we close this communication, permit me to say a word in regard to the East Maine Conference. It was my privilege to visit this young and growing Conference at its last session. The brethren are alive to the interests of the Biblical Institute. The following resolutions were adopted:—

1. Resolved, That we hear with joy and gratitude to God of the increased prosperity of the Biblical Institute during the past year.

2. Resolved, That we view the Biblical Institute as one of the efficient instrumentalities for increasing the power and influence of our rising ministry, and we recommend all our young men who contemplate entering the ministry to avail themselves of its advantages.

The following brethren were appointed a Visiting Committee: Rev. David Higgins and Rev. Sullivan Bray. My stay, though short with these brethren, was very agreeable. In conclusion, I would say that our term, and the last one of this year, has just commenced with favorable auspices. About thirty have already entered, and we are expecting a few more.

Yours truly, STEPHEN M. VAIL.

Concord, Aug. 21.

## REV. ISHAM TATUM.

The Oldest Methodist Preacher in the World.

Father Isham Tatum was born March 12th, 1756; he became the subject of converting grace when but a boy, under the preaching of the first Methodist preacher who came to America. He was received into the itinerancy at the fourth American Methodist Conference, which assembled in Baltimore on the 21st of May, 1776, and was the first Conference held in that city. There were then in the connexion 24 preachers, and 4,920 members. Mr. Tatum was appointed to Carolina circuit. On his way to the work, in company with his colleagues, they stopped at a tavern, where was assembled a large concourse of people, under great excitement, it being the time of the Revolutionary war; many of them were soldiers on their way to the battle ground; some of them learning that this youth was a preacher, they requested the keeper to prepare a large room, and invite him to preach to them. It was done, and he preached from Hosea 10: 12. In enforcing that part of the text, "for it is time to seek the Lord," he referred to the battle field, showing that it was time for the soldiers to seek the Lord, and also in exhorting the people to seek the Lord; he then invited the mourners forward to be prayed for; many came, and among others the tavern keeper's lady; her husband became greatly displeased, and attempted to take her away, but in the act he became so convicted that he fell and cried for mercy, and they both, with many others, citizens and soldiers, were converted to God at that time.

At the Conference in 1777, he was appointed to Pittsylvania circuit; and in 1788, to Fluvanna circuit; in 1779, to Amelia circuit; and 1780 to Hanover circuit. In 1781, Brother Tatum located, and settled in Madison county, Va., where he spent the residue of his days up to the 3d of June, 1850, when, in the 94th year of his age, he closed this mortal life.

Sometime before his death he requested us to preach a sermon at his house for his benefit, as he had not heard one for a long time; we complied with his wishes, and on the 31st of March last, preached from 2 Tim. 4: 6, 7, 8. He listened with attention, and manifested great interest. At the close he responded, "Amen and Amen." After the congregation had retired, he observed that the text was very appropriate to his case. During his long experience of more than 75 years, he furnished the church and the world with an example worthy of all imitation. In the closing scene of life he exhibited the lamb-like patience that had characterized him through life; and in all the firmness and stability of a true Christian, he went to receive his reward. We have been by the death-couch of all ages, from the infant to those of snowy hair; and at the departure of none have we felt such lasting pleasure as when viewing the aged saint, whose soul, in all the loveliness of its purity, first unfolds itself in full bloom, and springs forth to catch the soft breeze of eternity. Our "father in Israel" became as a ripe shock, ready to be gathered into the heavenly garner. He has left a wife and children, with a large circle of acquaintances, to mourn their loss.

G. W. DEEMS.

Madison C. H., Va., July 15.

## A PILLOW FOR THE NIGHT.

To sleep well, lay these things under your head:—



## Herald and Journal.

WEDNESDAY, SEPTEMBER 11, 1850.

## THE COMPROMISE DEBATE.

We gather from the papers that 499 columns of speeches were delivered in the Senate in the debates on the Omnibus Bill; of these 365 were delivered by Southern members, and but 134 by the Northern senators. There has been an immense expenditure of time and funds (for the former involves the latter) in this conflict, but it has not been without its valuable lessons. We have learned well by the political character of American slavery—its religious purposes; and we think the conviction has become general among the freemen of the North, that there can hereafter be no compromise with the heinous evil, that its supreme selfishness will forever grasp at domination, and that to yield to it is but to exasperate its insatiable appetite. The day has gone by, we verily believe, in which a politician who succumbs to the South can expect to be sustained by the people of the free States; they will send no more pro-slavery men or "doughfaces" to Congress. The sentiment is, in fact, fast spreading even amongst our most sober-minded citizens, that the alternative of any menace danger from the South is preferable to any further encouragement of the political and moral abominations of slavery. Never has any other occasion elicited such proofs of disloyal, nay, treasonable sentiments towards the country. It is quite clear that the love of a local and exorable institution (once lauded by Southern as well as Northern statesmen as a calamity) has become to the South paramount to the love of country. Her statesmen have proclaimed month after month barefaced treason in our legislative halls, in language that at an earlier period of our history would not have been tolerated; and the status (provisionally buried beneath the waves) of one of their number who wasted his life in riveting the chains of the slave, and whose vaunted capacity could not outstretch the narrow bigotry of a dialoical sectionalism—a man who spent his last energy in endeavoring to engrave the inquiry on to the very Constitution itself, is to be retrieved from the waters and set up for the admiration of posterity!

Would that there were no other painful lessons taught us in this controversy, none respecting the moral weakness of our own men. But we have seen examples of political cowardice and culpable ambition which will not soon be forgotten, and will teach us to be on our guard hereafter at the ballot box.

As to the result of the conflict, we think there is not much really about it for congratulation in the North. What has been gained is not so much due to the energy of Northern influence as to the providential anticipation of results in California and New Mexico. The Texas question as it now stands, involves a greater loss to the cause of liberty than it did in Mr. Clay's Omnibus Bill; and the Fugitive Slave Bill, if it pass the House (which may God forbid) as it has the Senate, will be as foul a blotch (we will not say blot) on our national character as could be inflicted. Still the conflict is not ended; the eyes of good men, not only at home but abroad, look anxiously to the more immediate representatives of the people to retrieve our character. May they understand their responsibility.

## EDUCATION AMONG THE WESLEYANS.

The English correspondent of the Christian Advocate and Journal writes: "Three separate funds are devoted to educational purposes; the Theological Institution, for the education of candidates for the ministry; Kingswood and Woodhouse Grove schools, for the education of sons of ministers; and the Education Fund, so called, for the children of the poor. The latter, like the auxiliary fund, arose out of the great Centenary movement, and has risen with rapidity to high value in the connexion, and high importance in the State. On Monday last the annual meeting of the committee was held in the new College in Westminster, which was founded less than a year ago, and has been reared with almost incredible rapidity. It is a structure really noble, far surpassing in extent and in accommodation either of the celebrated seminaries in Glasgow, or the model schools of the British and Foreign School Society in Borough Road, London. It is Gothic in order, and when complete, form two very large quadrangles, affording accommodation for sixty male and forty female students, with large infant, juvenile and working schools, ample playgrounds, lecture-halls, and everything else adapted to its double purpose of educating a large number of children, and of training masters and mistresses for the duties of the profession they have chosen. The site is in a part of Westminster where vice and poverty abound, and no one can see the hosts of raggedurches that swarm in the vicinity without feeling that raw material for this refinery to work upon abounds close at hand. The college will cost, I believe, about £300,000."

## OUR CALIFORNIA MISSION.

A California correspondent of the Western Christian Advocate represents our cause as flourishing in that new field. He speaks well of our labors. Of Mr. Taylor he says: "He is a most indefatigable man. In addition to the regular labors of his charge, he preaches every Sabbath afternoon from the steps of the old custom-house, on the plaza. I have listened with profit to his searching appeals on such occasions, and admired the moral heroism that enables a man thus to confront the powers of the evil one, and right in the circle of a score of gambling and drinking-houses, reason with the people on righteousness, temperance, and a judgment to come. His audience generally numbers some hundreds." He adds: "There are three class meetings connected with the church in this city. One meets at the chapel, on Sabbath afternoon, another on Tuesday afternoon, at the residence of Rev. Mr. Taylor, and the other on Thursday evening, at the chapel. A public prayer meeting is held at the chapel on Wednesday evening."

## DR. MCINTOCK.

The Christian Advocate and Journal says: "From one latest address we infer that our friend and colleague will return home sometime during the present month. The Quarterly for October will be a little delayed by his absence, as it is desirable that it should be left open for anything he may bring, in the line of religious intelligence. All the correspondents of the editor of the Quarterly will be kind enough to leave their inquiries in relation to matter for the Review, until he resumes his chair. This will appear reasonable, when they are told that the Oct. No. is full, and the matter stereotyped, with the exception of a few pages of the latter part. It will be quite early enough to make arrangements for the Jan. No. when Dr. M.C. is here to speak for himself."

## NORTH OHIO CONFERENCE.

The reports of this Conference are exceedingly encouraging. A writer in the Pittsburgh Advocate says that the missionary collections will amount to about \$6,000; some fields of labor contributing over one dollar per member. There is an increase in the membership of about one thousand members. The expenses of the preachers were met from the circuits and stations, and the per centage to supernumerary preachers was double what it was the last year. One member of the Conference, Rev. Thomas Dunn, died during the year. The affairs of the church are said to have never been in a better condition.

## PROGRESS.

The editor of the Northern Advocate, writing from the East Genesee Conference, says: "A matter of no little interest, was the report on theological education. This document advocated strongly the establishment of a Theological Seminary in Western New York. It was adopted by the Conference, and a Committee of Correspondence was appointed, to ascertain the views of other ministers on the subject. We have no doubt but the project will ultimately meet with a hearty co-operation on the part of all the Annual Conferences in this region." We are glad to learn this good news. Within twenty years from now the whole Northern Church will have some provision of the kind, and then, and not till then, one of the greatest necessities of our cause will be met.

Our correspondent's objection to "the baby," at Camp Meeting, has called forth a host of opponents, but the conflict looks too menacing for us to open the field for it.

## Correspondence.

## EAST GENESSEE CONFERENCE.

Bishop Waugh—Missionary Meeting—Dr. Durbin—Bible Meeting—Rev. E. Bannister—Genesee College—Dr. Tefft—The Sabbath. Bro. STEVENS:—In remembrance of your former indulgence towards my scribbles, and to gratify my desire to communicate with my old friends at the East, after the lapse of another year I presume to give expression to those fraternal feelings that move my heart, and bind in one common brotherhood through the varied changes of time, the hands and hearts of Zion's laborers. In this day of progress, and of facilities that bring us to each other's presence almost in a twinkling, the New England and the Western New York Conferences are scarcely more distant from each other than the different appointments on the old fashioned circuits of our fathers. We will need no argument, however, on this point—and permit me to notice a few things in connection with the session of the East Genesee Conference in this place.

Our Conference commenced its third annual session in Bath, on the 21st instant. Bishop Waugh presided over us in his usual manner and ability—mild but firm. This venerable man of God gives unequivocal evidence that the labors of past years, as well as advancing age, have had their effect upon him, and, as he himself remarked, we may look for his presence among us but a little longer, if indeed beyond the present year. It was remarked with gratitude to God that not a member of our body had been removed by death during the year. One young brother, however, just received on trial, had been called to his reward in a few days after receiving his appointment. The business of our Conference progressed with much facility and kindly feeling. I think it was the impression of not a few, that the session was one of the best, in its religious impression and influence, that we have ever had.

Our Missionary Anniversary, on Saturday evening, was a season of peculiar interest. Dr. Durbin addressed us on the occasion. His remarks were full of thrilling interest—and though, as he said, he was not speaking for the present occasion merely—but scattering the seed which he hoped would fall on our hearts—be borne to our several fields of labor, and produce abundant fruit in days to come; we could not but feel and exclaim that we enjoyed a feast of fat things. The amazing wants of the world, and the extraordinary signs of the times, were held before us in a graphic picture, upon which weighty thoughts and irrefragable conclusions. It is a gratifying fact in this connection, that our Treasurer's Report manifested an increasing interest in this department of Christian benevolence. On comparing receipts with those of last year, we find nearly a thousand dollars in favor of the present year.

Our Bible Anniversary was also a season of much interest. Among the speakers was our beloved brother Rev. E. Bannister, recently appointed to the Oregon and California mission. He eloquently urged the importance of Bible knowledge in that new and interesting State, and pointed to the facilities furnished by the American Bible Society to give the Word of Life to "Babel Calamity."

The cause of education receives increasing attention. The Genesee College endowment of a hundred thousand dollars is almost secured, and we are looking forward with much interest and expectation for a full development of the appliances at hand, that shall roll the wave of sound and virtuous education in greater power over every portion of our beloved country shall feel the influence, and become wiser, and better, and happier.

Permit me to remark here, that our friends consider the appointment of Dr. Tefft to the Presidency of Genesee College, as peculiarly fortunate. I was happy to meet with my old friend and former teacher at the Anniversary of Lima Seminary. His voice was like the music of early days—may he long live to cheer and enlighten, and instruct the minds and hearts of all who may come within his influence. The Sabbath was an interesting day. The love feast in the morning was a joyful and hallowed occasion. The multitude then repaired to a beautiful grove contiguous to the village, and listened to a powerful and soul-stirring sermon from Bishop Waugh. In the afternoon, Dr. Scott, of New York, preached with much interest and pathos. Dr. Durbin and others occupied the pulpits of several denominations in the place during the day, to the general satisfaction and profit of the people. I will add only that we are now scattering to our new appointments in the name of the Lord, to live and labor and die in the cause of him who hath redeemed us. Our Conference closed its peaceful and deeply interesting session last evening—and we leave with a heartfelt conviction that the courtesy and hospitality of the citizens of Bath cannot be outdone.

WM. E. FISHER.

Bath, N. Y., Aug. 29.

## EASTHAM CAMP MEETING.

The Passage—Prayer Meetings—Love Feast—Results—Eastham. On Monday evening, Aug. 19th, some hundreds were assembled in Boston, at the Philadelphia Packet Pier. The packets provided by the Boston Committee, were awaiting to convey that happy company to the far-famed "Millennial Grove." About 10 o'clock, the unfurled sails caught the gentle breeze of heaven, and over the almost untraveled surface of the deep, under an unclouded sky, we moved slowly onward. At times the proximity of the vessels enabled the passengers to converse, and then again being separated, the songs of praise, sweeter than the notes of the fabled Syren, were faintly heard in the distance. The queen of night never reflected her borrowed light with greater splendor, the moonlight shone so beautiful beyond description, and all appeared happy. But about midnight a change came over us. Old ocean's waves, as if to welcome or alarm, one after another in awful grandeur approached us. Onward they rolled, and rolled, and our vessels rolled, and pitched, and the passengers with few exceptions—(description fails)—we were sea sick.

In about thirteen hours we arrived in safety at the haven most ardently desired; and if on landing all we had been compelled to answer the question, shall we ever visit Eastham again? doubtless with great unanimity the effusive multitude would have raised their loud countenances, and faintly replied, no! never! But we were not alone. As schooners and sloops arrived from different parts, the passengers gave convincing evidence that they too had been compelled to yield an unwilling obedience to the stern dictum of the fabled Neptune. We tarried not at the shore, but being provided with carriages somewhat convenient, we were soon on the ground where probably thousands had been converted to God. The pleasant welcome by the friends of the adjoining country, the sight of the many snow-white tents most tastefully arranged beneath the shades of that beautiful forest, the voices of prayer and the songs of praise which fell with angelic sweetness upon our ears, and the bright prospect of spiritual victories seemed to disperse the clouds of gloom and sadness, and nearly all appeared happy, while many were ready to engage in the noblest work that ever interested the mind of man.

The Presiding Elders of Boston and Worcester District were necessarily absent, and Bro. Porter was elected Superintendent, which office he filled to the great satisfaction of all concerned.

On Wednesday A. M., an appropriate sermon was preached by Bro. McLaughlin, founded on Rom. 14: 7. The unusual number of sermons preached (about thirty-five) will not allow of special reference to each. The variety of subjects discussed, afforded suitable instruction to every class, from the most holy in heart, to the lowest in sin; and the varied gifts of the preachers were evidently well suited to the different classes of minds, and peculiar tastes of those who heard them. No preacher appeared actuated by the motives which induce the schoolboy to declaim upon the stage, but with motives the purest and most exalted, they "preached not themselves, but Christ Jesus the Lord." While a servant of the Most High was delivering his solemn message, his real defects in the ministry, instead of criticizing supposed or real defects in the style or manner, were earnestly prayed for by their brother beloved, that the work of the Lord might prosper in his hands. At times the congregation were in tears; then shouts of victory broke from many lips; and then a solemn awe prevailed, which showed that God was there.

The prayer meetings at the stand were seasons of great victory. While ardent prayer ascended to God,

guilty backsliders returned to an insulted Saviour, trembling sinners were converted, and justified Christians were sanctified wholly."

The meetings in the tents were such as honored God and his holy cause. There were seldom any exercises that the most fastidious could honestly condemn; yet strange as it may appear to you who never realized the same, in some instances while sinners were pleading for mercy, and others for full salvation, they were deprived of physical strength, and for hours appeared unconscious of all that transpired around them. Their first words were expressions of praise to God.

The love feast on Sabbath morning was a season of rejoicing. No intelligent skeptic could have listened to the testimony of those witnesses and remained a skeptic still. Many testified that their peace was made with God, and others, that they enjoyed the blessing of perfect love. Among those witnesses was one who has been for years a judge in one of the counties in New York; and another had been a slave, but obeying the principles of pure religion, had left an institution cherished by the South, but abhorred by all the world beside. There were the illiterate and the learned, the uncultivated and the refined, rich and poor from different nations and climes, yet, when brought together, their testimony perfectly agreed; and he who would not believe such a cloud of witnesses, would not be persuaded though one should rise from the dead.

After the love feast the rain descended in torrents, and about twenty sermons were preached in some of the largest tents, and great were the victories obtained.

Tuesday we were again at the stand. After singing, Father Merrill prayed with fervor and power seldom excelled. Several brief addresses were made, after which Bro. Porter gave young converts and professors some appropriate advice. Then came the parting scene; some shouted, but many wept. We then separated, most of us having a bright prospect of meeting again, if not on earth, in that world where parting scenes will be unknown.

Thus closed one of the most profitable meetings ever held in that place. Some few of the "baser sort" were at times on the ground, but the restraining influences seemed to awe them into reverence, and from the commencement to the close, the most perfect order prevailed. Great praise is due to the "Boston Committee" and other kindred spirits, who were willing to assume great responsibilities that others might be blessed.

As nearly as could be ascertained about sixty were "sanctified wholly," and about one hundred and twenty-five sinners converted to God. The blessed effect of this meeting upon the church and the world will be fully known when we all shall appear before the judgment seat of Christ.

Mr. Editor, for the benefit of many more or less interested, please allow an additional remark. It is well known that some excellent brethren sometimes inquire whether, in view of difficulties which occasionally are realized in going to Eastham and returning, it is the best place for camp meetings that can be procured?

Probably some few of us who suffered with that indescribable sensation, sea sickness, from ten to twelve hours while going, and from twenty-five to thirty hours while returning, might give a negative answer. But I believe that it was the opinion of a vast majority present, that the location of the place, the many conveniences which have been procured at much expense, the perfect order and quietness which invariably prevails, the good health which usually succeeds sea sickness, and above all the great spiritual victories invariably obtained, far overbalance all temporary inconveniences; and that the day is far in the distance when, all things considered, any place in New England can be found which will compare with the renowned Millennial Grove.

LEMAN BOYDEN, Secretary.

Roxbury, Aug. 31.

## EXETER CAMP MEETING.

Tents—Exercises—Results—Exeter.

Tuesday morning dawned on thirteen tents, some of them spacious, well furnished with inhabitants. After the first morning, the usual 8 o'clock service was dispensed with, and an extensive meeting substituted. This was a decided improvement.

Near the close, seekers were invited forward into the altar, and more than once, but once especially, divine power descended gloriously. This means was especially blessed, and was among the most interesting exercises of the meeting. Through the able and judicious management of our Presiding Elder, Bro. N. D. George, good order for the most part was preserved.

The more immediate results of the meeting, were between forty and fifty converted, or who left seeking earnestly the Lord; ten or twelve sanctified, and some fifteen or twenty backsliders reclaimed.

The preaching for the most part was of a high order, having for its leading object, not display, but the saving of souls. At times an awful solemnity brooded over the assembled throng, while the ambassador delivered his important message. The church was greatly quickened. The members returned to their homes blessing God for camp meetings, rejoicing over the newly initiated, and determining to scatter the heavenly flame through all these regions.

O that our people would make greater sacrifices in order to attend these means of grace, and use more strenuous efforts in getting the unconverted to go and tent on the ground during the meeting. Scarcely one that thus did at our meeting, left the ground without conversion or most pungent conviction, which will probably soon result in conversion.

C. H. A. JOHNSON, Secretary.

Lincoln, Sept. 3.

## MISSIONARY CORRESPONDENCE.

FROM OUR MISSION REPORTS.

## ENTERPRISING YOUNG MEN.

Of learning and piety, should read the following extract from a letter from Bro. Owen, addressed to the Missionary Secretary. It is dated Sacramento City, July 18th, 1850. Who has energy and devotion enough to reach California, as a land of promise for himself, as his future home, in which he may render great service to the cause of education and religion at the same time? "The Rev. James Rogers, of the Wesleyan University, has a school of over thirty scholars; his income, after paying all expenses, is over two hundred dollars a month. Let the friends of education and piety young men help them to California, if need be; and wait until they can remit them the money advanced. Teachers must go to California, and the Missionary Society cannot send them for common schools; nor, indeed, can they send them at all, except in direct connection with the missions. This is a call to many educated and pious young men who are now barely making a living in the States, and who exert but little influence in their present stations. Up! be off to California with the energy and spirit of a missionary, and engage in educating the youth of that young empire to the glory of God, and to your own advantage. And when you get there, do not be seduced from your work. Be faithful, and a wider field will be opened to you, perhaps, immediately, within the church."

## EAST GENESSEE CONFERENCE.

Our visit to this Conference, in Bath, Steuben Co., N. Y., was very pleasant. The same growing missionary spirit, observed in other Conferences, was found there. The Missionary Conference reported the Plan which was found fault with by other Conferences, and it was cordially adopted. On Saturday evening the Anniversary of the Conference Missionary Society was a very interesting Presbyterian Church, thus giving another evidence of growing Christian fellowship among the evangelical churches. The house was crowded to its utmost capacity, and a fine feeling prevailed. The Treasurer's Report was read in part, and the Treasurer remarked, that all the returns were not in; but it was his opinion that the increase on last year's contributions would be thirty per cent. The meeting was addressed by the Secretary of the Missionary Society for the space of an hour, explaining particularly the extent and state of the missions under the care of the Methodist Episcopal Church. The Conference resolved to do its part towards raising the \$150,000 appropriated for the current year.

## MORE ENTERPRISING YOUNG MEN

Wanted in Oregon. Bro. Doane, who now has charge of the Oregon Institute, under date of Salem, June 8th, 1850, gives, for the information of the Board, a minute

account of the state and progress of the seminary. There is the same want of teachers for common schools, as in California; and the same fruitful field is open to educated and pious young men who are willing to serve the cause of religion in the department of educating the youth of the country. This department of Missionary work in Oregon, is but little less important than the preaching of the Gospel. Bro. D. says: "Our school is increasing in numbers, so that the Trustees have procured the services of Miss Mary Leslie to teach the primary school, and Mrs. Doane will teach with me in the upper department. We shall probably have upwards of one hundred scholars. Carpenters have been engaged to enlarge the school room, which undertaking they have nearly accomplished. Thus we increase in numbers, but this is not yet a college, though as properly may be called one, perhaps, as the Oregon City College. Nay, how can we have Colleges in this country until there be District Schools? and such there are not of sufficient number to accommodate one sixteenth part of the scholars in the Territory. A district school-house has just been finished within three-quarters of a mile of the institute, but no teacher can be procured to teach in it short of one hundred and twenty-five dollars per month. While these things are so, we must receive scholars who have had no advantages of education, and, of course, must acquaint them first with the beginning of things."

MONTHLY CONCERNS.—One of our recently appointed missionaries, Rev. F. S. Hoyt, who is now making a tour through the Eastern section of our work, writes us—as all do who have adopted the custom he commends:—"I am persuaded by what I see on every hand, that the great desideratum of means for raising a much larger amount of funds now wanting, would be obtained by our preachers holding in their congregations monthly missionary meetings, and giving the people full, and particular, and the latest information from each and all our missions."

MISSIONARIES IN THE CONFERENCE.—In accordance with the idea in the above notice, and in agreement with what is the common desire of the friends of missions, we desire our brethren to furnish us regularly and often with those facts of interest which stir their own hearts, and will consequently be likely to stir the hearts of others, especially of those who give and love to give, for the maintenance of missions. Are men "born again"? Are backsliders reclaimed and restored? Are erring and wandering souls sought and found, and sheep without a shepherd found, and brought into Christ's fold again? By all means let us know of these things; to this end the warmest devotions of our people are offered every day.

## LITERARY NOTICES.

THE CHRISTIAN EXAMINER for September contains the following attractive list of articles:—

- I. Importance of Systematic Theology, by Rev. Dr. Burman.
- II. Mahomet and Boniface.
- III. Origin of the Ministry at large and its Free Churches.
- IV. Sydney Smith's Moral Philosophy. By Rev. Dr. Walker, of Cambridge.
- V. Fenwick's Essence of Christianity.
- VI. Funes's History of Jesus.
- VII. Liturgical and Extrememum Worship.
- VIII. Architects and Architecture.

Literary Notices and Literary and Religious Intelligence.

\$4 per ann.—Crosby & Nichols, Boston.

GOODY'S Lady's Book for September contains some twenty plates, and articles from Simms, Herbert, Tucker, and Co.

THE LADIES' REPOSITORY for September has been received by Pease, at No. 5 Cornhill. It contains two well executed engravings, entitled "The Tribute Money" and "The Dew Drop." The list of articles is numerous, and includes contributions from the Editor, his German Correspondent, Prof. Larabee and Watson, &c. There are some good specimens of poetry in the number—the "Rural Morning Sketch" and "Love God," are especially such, and might well have taken the place of the piece preferred to the "excellent" page. After our late *verbal criticism*, we must give the printer credit for the typographical correctness with which he has given the fragment of our own contribution.—Pease, 5 Cornhill, Boston.

BAKER & SCHNEIDER, New York, have just published the second volume of Dr. Macdonald's excellent translation and commentary on the Psalms; we noticed the work at the appearance of the first volume. It is a superior version, and the explanatory remarks may be said to be more than good; they are often quite felicitous. It will be a desirable aid to the pulpit.—Crosby & Nichols, 111 Washington St., Boston.

SNOOK & WILDER, Boston, have published in a neat pamphlet the Railway Route between Boston and Burlington, via Lowell and Concord, and also the routes to Wells River and Lake Winnepesaukee, with a guide to the White Mountains, illustrated by six copper plate maps showing the entire routes of each road.

Lisco on the Parables.—Gould, Kendall & Lincoln, Boston, have for sale one of the best of the best of the Parables ever produced. Lisco was a distinguished German divine of Berlin; his volume is chiefly adapted to aid clergymen in the pulpit use of the parables, but will be acceptable to all classes of readers.

WILKINS, CARTER & CO., Boston, have issued "The New Cantata, or Boston Collection of Church Music," by Lowell Mason. It comprises the most popular Psalm and Hymn tunes in general use, together with a great variety of new tunes, chants, sentences, motets and anthems, and is pronounced one of the most complete collections of music for choirs, congregations, singing schools and societies that is extant.

DR. ALCOCK has issued another hygienic work, entitled "The Young Woman's Book of Health." The Dr. has his hobbies, as all the world knows, but he rides them with unquestionable skill. The present volume we deem one of the most important he has yet produced; it is not superseded by any of his other publications. It treats chiefly of prevention, but also describes the characters and treatment of the peculiar ailments of the sex, and discusses its subjects with much delicacy, though with the necessary frankness. The work is not a collection of general and admitted views, but displays much medical information, and is specific and thorough. We can heartily recommend it to parents as suitable to be put into the hands of their daughters.—Boston, Tappan, Whittemore & Mason.

HARPER'S Monthly Magazine for September is out, full of the cream of the English periodicals. An article on Jane Porter is illustrated with engravings, and also one on Falling Stars. It gives also a portrait, or rather picture, of Neander at his lecture desk. There is a large amount of not merely entertaining but of really useful reading in this work, and its vast circulation, now amounting to 40,000 copies, cannot fail to render it an agent of great, or even national utility.—Mossy & Co., Boston.

THE LIBRARY READER, by Miss A. Hall.—Here is a new idea, and we venture to call it a capital good idea. Miss Hall (favorably known as the author of the "Manual of Morals") has prepared really an outline of English literature, chronologically arranged, with biographical notices of the authors, and at the same time adapted the whole as a school reading book, thus combining the best exercises in reading with a history of our literature. It is divided into three parts, English, American and European. The last is somewhat foreign to the plan, and might well give place to ample specimens of the other two. The work is well "got up" by Josiah & Co., Boston.

Some of our readers will recollect Prof. Guyot's Lectures in this city, on Comparative Physical Geography in its relation to the history of mankind. They were reported in the Traveller and read with much interest, and subsequently issued in a substantial doctum of 334 pages, by Gould, Kendall & Lincoln, Boston, illustrated by plates and maps. A second edition has just appeared. It is an exceedingly entertaining and instructive work.

PARMER'S Business Man's Almanac, for 1851, is full of commercial and other information, besides the usual calendar tables; it is an excellent manual for the counting room, and well adapted also for the family.

METHODIST ALMANAC.—This is, without "puffing," a capital affair; a better Almanac for our own people could hardly be prepared. Besides the usual calendar matter, a large amount of commercial and political statistics, tables of denominational statistics, colleges and academies, plans of episcopal visitation, and a well selected miscellany for leisure reading, &c., there are interesting plates of Epworth Church, Epworth Rectory, Fletcher and Clark's birth places, City Road Chapel, the old John St. Chapel, Madley Church and Madley Rectory, &c. &c. Brethren, supply your families with this good Almanac; apply everywhere to the preachers to obtain it for you—you cannot have a better.—Pease & Co., Boston.

WHITTIER'S "Songs of Labor" and "Other Poems" have been published in a very neat volume, by Ticknor, Reed & Fields, Boston. We have published many of these pieces, and have so often expressed our estimate of the author's genius, that we need not repeat our commendation of his works. Without the classic elegance of Bryant, or the scholarly and mellancholic strains of Longfellow, he has nevertheless more than any other native poet, the energetic traits of the national spirit—there is a touch of the old Hebrew power about his poetry—an inspiration that fires the soul. Whittier is our true national poet.

No. 330 of LITTLE'S LIVING AGE has the following contents:—

Malade de l'Empire; The Shadow; Scenes in Emigrant Vessels; The Heirs of Gentry, chaps. 2, 3; The Prelude, or Growth of a Poet's Mind; The Impassioned Lady; Maurice Tierney, chaps. 9, 10; The Battle of Idstedt; Royal Allowances; with Poetry and ten Short Articles.

Weekly, 6s. per ann.—E. Little & Co., corner of Tremont and Bromfield Sts.

A HYMN BOOK has been published by Crosby & Nichols, Boston, for Normal, High and Grammar Schools. It is a good compilation, with tunes named for each piece.

GRAHAM'S Magazine for September has its usual amount of fine engravings, and articles from Whipple, Prentiss, Simms, Herbert, Reed, &c.

MESSRS. HARPER, New York, have issued the sixth number of the Pictorial Field Book of the Revolution—a superb publication, full of engraved illustrations and interesting descriptions of revolutionary history.—Mossy & Co., Boston.

REV. DR. ADAMS'S Letter to Rev. Dr. Gannet, on the Abolition, has reached its fourth edition; it is for sale at Pease's, No. 5 Cornhill, Boston.

REDDING & CO., Boston, have for sale a pamphlet entitled "Mr. Livingston's Strong Arguments against Capital Punishment reviewed. Amity, Orange Co., N. Y." The same house has in very neat form Webster's Speech on the Compromise Bill, in the Senate, delivered on the 17th of July.

## FOREIGN RELIGIOUS ITEMS.

Late intelligence from Europe states that Protestant churches of Hungary, numbering about 3,000,000 of souls, have been deprived of their self-government and spiritual freedom by an edict of Austrian authorities. The Protestants of that country, for three centuries, have nobly defied the faith once delivered to the saints.

RELIGION IN ROME.—A correspondent of the London Spectator, lately returned from Rome, says:—"One of the most striking signs of the times connected with Rome, is the lamentable state of its inhabitants in point of religion. They, themselves, make no scruple at avowing their own faith; priests and laymen all admit that there is more vice and profligacy in Rome than probably any other city of Italy, that FREE RELIGION scarcely exists there, that rank scepticism is universally prevalent."

THE MORMONS IN ENGLAND.—Mr. Mackay has written for the London Morning Chronicle a full and interesting account of the Mormons, a large number of whom are constantly emigrating from England to this country. He says that the Mormons boast of having an emigration fund of three and a half tons of California gold. Dr. Mackay saw and mixed much with these enthusiasts in Liverpool. He was introduced to one of their priests, who evinced the most friendly feeling, finding that he was the author of a piece of poetry, which is in high favor amongst the sect. It seems that during the last ten years, the emigration of Mormons from England has been nearly 14,000, and that during the last year it amounted to 2500—chiefly farmers and mechanics of a superior class, from Wales, Lancashire, Yorkshire and the Southern parts of Scotland. "The growth of Mohammedanism," Dr. Mackay says, "rapid as it was, is not to be compared with the rise and growth of Mormonism."

REVIVAL IN GERMANY.—A young student from Geneva, residing at Leipzig to attend lectures in the autumn, writes to a French paper: "I am connected with a meeting of students and young ministers, who are, in a very delightful manner, distinguished for piety and for Christian learning. We often meet for reading the Word of God and prayer; we mutually communicate news concerning the kingdom of heaven, and discuss religious questions. I think you would be truly delighted with the spirit of piety which reigns here among fifty or sixty students, who may be said to be converted." The chief instrument of this change is Dr. Harless, now recently appointed Court minister.

EDITION OF ENGLISH SOCIETIES.—The London Christian Times has an epitome of the May meetings, prepared with much care, and the result of great labor, all the items having been verified. From this we learn that the benevolent and evangelical societies of England contributed in one year the sum of \$3,122,802. This is a large amount, but much less, doubtless, than that spent by the ungodly on the same field for the maintenance of vice in its various forms.

Prof. Finney continues to preach in London with marked success. His congregations are crowded, notwithstanding the summer weather. He holds five meetings a week.

SABBATH IN FRANCE.—A bill to cruse the Sabbath to be kept holy has been submitted to the French Assembly by an unofficial member. He is derided and reviled for it by a portion of the press.

The Pope has ordered a jubilee throughout his domains in commemoration of his restoration. It is to last fifteen days, and carry plenty indulgence of one hundred years to those who observe it.

PROTESTANTS IN SWITZERLAND.—About two hundred ministers of the Swiss Protestant Church met at Neuchâtel, on the Lake of Geneva, on the 6th and 7th ult. Their proceedings are represented as very interesting. One preacher in his sermon denounced an exclusively routine ministrations, and exhorted his brethren to preach in drawing-rooms, garrets, and the streets. The report on discipline objected to the legal character of that which is presented to the theories of the churches of the world, and the practice of dissolving churches. M. d'Albignys spoke for some time on the impossibility of having Christian discipline in a church subject to the State, and that State a democracy.

## LITERARY ITEMS.

THE HOLY LAND.—An important association has been formed at Jerusalem. It has for its object the literary and scientific investigation of all subjects connected with the Holy Land. The members are all Protestants, residing within the territory embraced between the Mediterranean and the Euphrates, the Nile and the Orontes. The Anglican Bishop of Jerusalem, Damascus and Beyrout, are corresponding members. A volume of the papers read will be published annually. A library is wanted for reference in historical research and natural science, and certain scientific instruments. An appeal to all who feel an interest in such pursuits—who does not?—is made in the London journals by the British consul at Jerusalem.



**OHIO WESLEYAN UNIVERSITY.**  
We are indebted to our old friend Prof. Merrick, for the Catalogue of this institute, for the year 1849-50. The Faculty consists of—  
Rev. Edward Thompson, D. D., President, and Professor of Moral Science and Belles Lettres.  
Rev. Frederick Merrick, A. M., Professor of Chemistry and Natural History.  
Rev. Herman M. Johnson, A. M., Professor of Ancient Languages and Literature.  
Rev. Lorenzo D. McCabe, A. M., Professor of Mathematics and Mechanical Philosophy.  
William G. Williams, A. M., Adjunct Professor of Languages, and Principal of the Preparatory Department.  
Rev. William D. Goldman, A. M., Principal of the Academic Department.  
John Braden, Teacher of Vocal Music.  
The following is the recapitulation of students:—  
Collegiate Course—Seniors, 6  
Juniors, 5  
Sophomores, 14  
Freshmen, 15  
Preparatory Department—Senior section, 9  
Junior section, 7  
Biblical course—Senior section, 5  
Middle section, 7  
Junior section, 7  
Omitting Collegians, 12  
Scientific course—Senior section, 120  
Junior section, 120  
Total, 257

THE REV. JAMES R. BRYAN, of the New Jersey Conference, preached on Sunday last, in the Hanover St. and Suffolk St. churches of this city.  
DR. ELLIOTT declines his appointment to the department of Hebrew and Biblical Literature in McKendree College—he approves of the Professorship, but has literary engagements which interfere.  
**SOUTHERN CORRESPONDENCE.**  
Charleston—Temperance—Methodism—Colored People—Missions—Denominations.  
A strange caption this, doubtless, to your readers; but I cannot see why "the sunny South" should not deserve a place, at least now and then, in a Boston paper. Supposing then that you will publish this letter, I will send you the correspondence by giving you a sketch of Charleston, which, next to New Orleans, doubtless, is the principal emporium of the South.  
According to the last census, the population of the place is some 20,000 whites, and about the same number of negroes. Of her situation, former history, or commercial interests, I need not speak here, since your readers can gain that information from any school geography. In point of morals she is behind Boston, but far ahead of most, if not all her sister cities of the South. This is mainly so, however, with regard to King Alcohol, who is a prince of some popularity there, several temperance societies, "Divisions" and "Tents" notwithstanding. During my stay there I was informed that when some seven or eight years ago the temperance movement was first started, it was considered a disgrace for any "gentleman" to be seen in a bar-room; and in order to hide the drink-drinker "from public gaze" during the frame-making, these establishments had to devise something in the shape of screens; but these things did very well "for a season"; but now they have grown out of fashion, and you need not go stealthily into a "cafe" (I now, nor hide yourself behind a screen when in; the "spirit of the age" is ahead of all such superstitions).

Methodism in Charleston has been of some respectable antiquity, as may be seen by referring to the journals of Bishop Ashbury, or by Bishop Andrews' account of the "Early History of Methodism in Charleston," as published in the "Methodist Magazine." Under date of Dec. 9, 1805, Bishop Ashbury has the following in his journal: "I doubt if in Charleston we have gained more than one hundred and twenty-eight members of the fair skin in twenty years, and seldom are there more than fifty or sixty returned; death, desertion, backsliding; poor, feeble souls, unstable as water, light as air, bodies and minds." What would the good Bishop say were he to come there now; with four stations and a membership of about 800 white and 4,700 colored persons, there has been if not a decrease, certainly no increase for the last two or three years. It is now some three or four years, I was told, since they had any revival there; and vital religion is at a low ebb among the several denominations. A lamentable fact is the frequent absence of the majority of the white membership from the class room. I shall make no reflections here; but this is a fact universally acknowledged among Methodists, that the class meeting is one of the strongest pillars the building rests on; and I should think if every Methodist minister's solemn duty to see this part of the discipline carried out. But he is not too hasty in judging the Southern Church from the outline I have given of this part of the connection, or else you certainly will come to a false conclusion; for never was Methodism more prosperous than it is even now in South Carolina and adjacent States; although if Dame Rumor speaks truth, there has been some injury done to this cause in some parts of North Carolina belonging to the South Carolina Conference, by an act passed in the session of their late General Conference, transferring said territory to the North Carolina Conference, the decided opposition of preachers and people notwithstanding. They have no separate place of worship for the colored people at Charleston among the Methodists. The Presbyterians and Episcopalians have one each, and Methodists too have their churches in the city. It is a fact much to be regretted, that popular prejudice has till very lately laid so many almost insurmountable obstacles in the way of those who advocated the erection of such buildings. But I hope a brighter day has dawned; at least, there seems abundant ground to justify such a hope. In the cause of negro-education, and it is a noble cause—for whatever be thought of slavery, the slaves are here, and are immortal beings destined for heaven or hell; and even here on this earth there is nothing that will improve his condition half as much as the comfort and consolation of the Gospel; you must know, from of old, that South Carolina ranks highest amongst her sisters; that Conference has nobly sustained her reputation in the cause of missions; and at their last Conference, they had something like \$18,000 in the treasury (over \$100,000 in the treasury), and some twenty-five missionaries employed among the negroes within the bounds of that Conference. Justice demands me to say this much. The other religious denominations are also well represented there. The Presbyterians have 5 churches; Congregationalists, 1; the Episcopalians, 7; Baptists, 3; Lutherans, 2; (one German) Methodist Protestant, 1; (another poor business); 1 French Protestant Church; 1 Seamen's Bethel; 1 Unitarian and 1 Universalist; (the latter only open when any lecture on mesmerism, psychology, or phrenology passes through the city; for you must see this notice how the clergymen of that sect monopolize the practice of those sciences (!). There used to be some Swedenborgians there once; but they cannot afford to pay their hall now. The Jews have two synagogues there; and finally, the Roman Catholics have three churches, and on Tuesday, July 30, laid the corner stone for a new cathedral, which is to be the largest of the kind, at least in Charleston. It is to be the most splendid and most expensive church there. The Rt. Rev. Dr. Moriarty, of Philadelphia, performed the ceremonies on the occasion. On the whole, I think that there are enough churches and ministers in Charleston; and if the people will but do during the week what they hear every Sabbath, there would soon be a revival of religion, that would spread over the length and breadth of the country. More anon.

**REMARKS.**  
There may be some notes in favor of the university which have not yet come into my hands; probably, however, none of much amount.  
Of the notes obtained in 1844, must have become outlived; so that a considerable discount must be made on their amount.  
The notes obtained by J. H. Jenne, are against twenty-five different persons, in different places. The cost of collecting, and probable failure of some to pay, will require some deduction from their nominal value.  
The verbal pledges it is thought, by the former agent, will be paid, as they were made by responsible persons. Some allowance also must be made on the notes given by preachers for the payment of interest, two or three having ceased to be members of Conference.  
A reasonable deduction from these several items will reduce our resources to about \$2,600.00, leaving a balance yet to be raised of about \$15,000.  
Two things I was thinking of that a sum had been secured sufficient to pay our pledge, and this was unfortunately announced to be a fact; of course, preachers have given notes for the payment of the interest on the pledge, and thus the interest has been paid, and no further obligation. As this was a mistake, it is hoped they will cheerfully pay the balance due on their notes, as other engagements of the agent will prevent him from traveling on this business. May we not hope that some generous friends of the university will lend their aid in this emergency without waiting to be called upon by a special agent, and thus save the cost of sending, and afford an example of spontaneous, unostentatious, and unfeigned aid?  
Farmington, Aug. 31.

**Science and the Arts.**  
A very interesting story is told of the curious and exquisitely-finished ivory, sent home by Mr. Layard, from Nineveh. When they reached England to every appearance they seemed about to crumble into dust. The keen eye of modern science instantly detected the cause of the decay. "Boil them," it said, "in a preparation of gelatine; and that constituent part of the ivory which has been dissolved in the water, will be again as hard and as firm as when first done; and they may last another thousand years or two. The merit of this suggestion is contested by the Dean of Westminster and Prof. Owen. It may, very probably, have occurred to both resourceful minds.

**REMARKS.**  
Yesterday, our old friend, Mr. C. J. H. Hunt, of Rochester, N. Y., came on our car with three large coils of hemp rope—a new article. It is well known that in shipping, a Manila cord is well used in one trip. The kind Mr. C. is agent for, is composed of cotton, and is stronger than the agency of hemp, and is completely impervious to the weather. It is a desirable article for all uses. The boats on the Mississippi and the shipping on the sea coast are all adopting it. It is reported that the weight of the 2-1/2 inch Manila rope and that of the 1-1/2 inch Manila rope is exactly the same—each piece weighing 1 lb. 7 oz. Although weighing the same, the Manila rope is much stronger than the hemp rope. The weight of the 2-1/2 inch Manila rope is 600 lbs. greater weight. In the same proportion, a Kyanized coil of rope, of the same weight with Manila, would bear about one ton greater strain.—Detroit Tribune.

The new autoplane, or organ, is an invention of Mr. Deane. The principle is a simple one. The organ is made of cardboard, the plates, the holes corresponding with certain notes of music, is drawn through an aperture over the organ pipes. This stops some, and leaves the rest open, and thus the music produced is exactly conformable to the perforations, and may be varied to any extent. An instrument costs about \$125.—Western Christian Advocate.

Mr. R. Hunt, at the London Royal Institution, stated that a friend of his had succeeded in obtaining a minute though weighable portion of gold from a quantity of the petals of the blue violet.

**SCIENTIFIC RESEARCH.**—Senator Davis, of Massachusetts, presented, on Friday, petitions from Edward Everett, Jared Sparks, and others, and from the American Academy of Arts and Sciences, at Boston, to the effect that it would be of great public utility to attach to the boundary commission to run the line between the United States and Mexico, a small corps of persons well qualified to make researches in the various departments of science.

**CONGRESSIONAL.**  
WASHINGTON, Saturday, Aug. 31.  
SENATE. Not in session.  
HOUSE. Texas Boundary Bill further debated.  
SENATE, Monday, Sept. 2.—Indian Appropriation Bill received from the House, and referred. Debate on proposed measures to protect New Orleans, and other places, from the effects of the Mississippi.  
HOUSE.—A personal difficulty between Messrs. Bayley, of Va., and Sweetser, of Ohio, was amicably adjusted. A Resolution introduced asking information of the President respecting cost of mail steamers now in service. Voted to employ additional clerks for digest of claims on the Government from its organization to the present time. Texas Boundary Bill made the order of the day at 12, and disposed of.

SENATE, Wednesday, Sept. 4.—Bill for abolishing the Slave Trade in the District of Columbia discussed. A motion to postpone it was rejected.  
HOUSE.—Debate on Texas Boundary Bill, and closed with a vote to commit.

SENATE, Washington, Sept. 5.—The Senate was engaged throughout the day on the private calendar.  
HOUSE.—The House refused to lay the motion to reconsider the Texas Boundary decision on the table, by a vote of 71 to 133.

The reconsideration of Mr. Boyd's amendment was moved and lost, and after several hours of disorderly debate, the House adjourned.  
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**WESLEYAN UNIVERSITY—MAINE CONFERENCE.**  
The following exhibit will show what progress the Maine Conference has made in paying their pledge of \$5000, made Aug. 1844—  
Maine Conference in act with Wesleyan University, Dr. Aug. 1844, To Pledge, \$5,000 00  
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